لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

April 1966

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

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For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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نحمدہ ونصلی علی رسولہ الکریم

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The Truth about Khatm-e-Nabuvvat III

The Khatm-e-Nabuvvat Postulate in the light of traditions

The Late Hazrat Mirza Bashir Ahmad M.A.

Eng : N.R.A.G. Soofi

After a brief, but by the grace of God, comprehensive examination of the Khatm-e-Nabuvvat issue in the light of the Holy Quran, I propose to turn here to Hadis.

As stated at the outset, the traditions, however highly placed, hold only a secondary position in the order of reliability, in comparison to the Holy Quran. Since, however, I have to satisfy the opposite camp, and also because considerations of space hardly admit of a detailed discussion in this short brochure, I would not go into the question of authenticity or inconclusiveness of the relevant traditions but would, for the sake of argument, accept, all the hadis referred to hereunder as correct and would only confine myself to an elucidation thereof.

I would at the first instance pick up the traditions having, in our opinion, a bearing on the continuity of reflex-prophethood after the Exalted Apostle Muhammad (peace of Allah be on him and His blessings) such hadis as close the door to the appearance of a law-giving Prophet after the advent of our Holy Master and similarly rule out the appointment of a non-law-giving but independent prophet — one who claims to have been invested with the honour of prophethood directly and independent of the favour of our Exalted Apostle Hazrat Muhammad (peace of Allah be on him and His blessings), but such ones as declare the door to the appearance of a subservient-Prophet to be open—one who receives the favour through the grace of the Holy Prophet (Allah bless him) and radiates his light. We of the Ahmadiyya Community regard the founder of our movement, Hazrat Promised Messiah (peace of Allah be on him) as a member of the latter category i.e. a reflector and subservient Prophet who received the robe of Prophetic honour in service to and disciple-ship of the Holy Prophet Muhammad (peace of Allah be on him and His Blessings). In brief we propose to deal here with the positions first and later, Allah willing, shall deal with the traditions of the negative category which, according to the notions of our opponents, impose a total embargo on all categories of Prophets after the Holy Prophet (peace of Allah be on him and His blessings).

After this introductory note, the first tradition I would like to quote in this connection, is the one relating to Ibrahim, the loved son of our Holy Prophet (peace of Allah be on him and His blessings). Ibrahim was born to Hazrat Maria Kibtia in the 8th year of Hijri.

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Since, during his term of prophethood, he was the first son of the Holy Prophet (peace of Allah be on him and His blessings), all his sons from his wife Hazrat Khadija (Allah be pleased with her) having died prematurely, the Holy Prophet (peace of Allah be on him and His choicest bessings) loved him very much. But, as Allah decreed, this child died when he was hardly a year and a half old. Naturally his death grieved the Holy pro-

phet (peace of Allah be on him and His choicest blessings) deeply and tears welled up in his eyes, His only obsevation, however, was :

> "O Ibrahim we are deeply grieved over your separation", adding at the same time, "Had Ibrahim lived he would have certainly been a righteous Prophet".

In this tradition, the use of the composite term 'Righteous Prophet' points to the high status of the child Ibrahim. It means that had Ibrahim lived, he would have combined in himself the twin grace - excellencies of prophethood as well as of righteousness. The Holy Quran, speaking highly of Hazrat Idris, (there is only Hazrat Idris in reference to whom this composite term has been used, besides Hazrat Ibrahim of course) used the composite term 'righteous Prophet' in respect of him, at the same time adding, "And We elevated him to a high position."

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The Holy Prophet's (peace of Allah be on him and His choicest blessings) observation similarly hinted at the high position Ibrahim would have occupied had he lived, as the child had been gifted with inherent qualities of the first-rate order. Besides, by the use of the composite term 'righteous prophet' the Holy Prophet (peace of Allah be on him and His choicest blessings) pointed out that "as a Siddique 'righteous' is subordinate in rank to a 'Prophet' so Ibrahim, notwithstanding his elevated position as a prophet, would have been a follower of my law and recipient of Divine favours through me". In other words, he would be a reflector and subordinate prophet and not a law-giving or an independent prophet. In short, in this tradition, which finds mention in Ibne Maja, the famous authority ef the six Authentic series صحاح ستہ our Master the Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore) has in very clear words and plain language asserted that 'Had Ibrahim lived he would have been a Prophet". After this clear verdict only two courses are now open to our opponents. Firstly, that they should advance the plea that Allah

caused Ibrahim to die so that he should not live to become a prophet. This plea would be treated by any right-minded person as an insane argument and utterly absurd. For, it admits of the assumption that Allah had originally erred in sending Ibrahim into the world and, as soon as He had made His apostle Muhammad a "terminator of Prophets", (خاتم النبيين) He caused Ibrahim to die and thus put a finale to this story. One can hardly think of a more absurd exposition of the tradition under reference. Secondly, that our opponents, in fear of God, give up their intransigence and accord their agreement to the view that inspite of the verse relating to خاتم النبيين a prophet may appear from among the followers of the Holy Prophet (peace of Allah be on him and His choicest blessings for ever and evermore) and that the خاتم النبيين verse bans law-bearing prophethood as well as independent apostle-ship and is in no way an embargo on non-law-giving reflex-prophethood.

It should be remembered in this connection that the verse relating to خاتم النبيين was revealed in the 5th year of the Hijri, while Ibrahim died in the year 9 or 10 of the era that is, some five years after the revelation.

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It clearly means that the Holy Prophet (peace of Allah be on him and His choicest blessings for ever and evermore) made the observation, "Had Ibrahim lived he would have become a righteous prophet", some five years after the revelation to him of the *Khatamannabiyyeen* verse. That, the Holy prophet (peace of Allah be on him and his choicest blessings), knowing full-well and notwithstanding the Divine decision regarding *Khatm-e-nabuvvat*, made the statement "Had Ibrahim lived he would be a righteous prophet" conclusively and finally clinches the argument in favour of the view that, in his own mind, the Khatm-e-nabbuvvat verse was in a manner a bar to Ibrahim becoming a prophet.

How clearly and unequivocally this tradition opens to the Muslims the door to prophethood in spite of *Khatm-e-nabbuvvat*. Would that our Muslim brethren pondered over this truth. Would

our friends care to deliberate and seriously take into account the fact that the *Khatamannabiyyeen* verse had been revealed and our Master the Holy Prophet (peace of Allah be on him and His choicest blessings for ever and evermore) had been invested with the insignia of the Seal of prophethood, when quite a few years later the death of his son Ibrahim, he observes :

> Had Ibrahim lived he would certainly have been a righteous prophet".

What does it amount to in final analysis? If our observation is unpalatable to you, then we invite you to hear what Hazrat Mulla Ali Bin Muhammad Sultan al Qari (died in 1014 A.H..) a towering divine of the Hanafi Section, has to say :

لو عاش ابراهيم و صار نبياً لكان من اتباعه فلا يناقض قوله تعالى خاتم النبيين اذا لمعنى انه لا يأتى نبى بعده ينسخ ملته و لم يكن فى امته ـ

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> "Had Ibrahim lived and become a prophet, he would be among the followers of the Holy Prophet. It would not contradict the Divine word Khatam-annabbiyeen which means that there shall not be a Prophet abrogating his law and being from outside his followers".

A hasty-minded person might raise the point that Hazrat Mulla Ali Qari at heart personally subscribed to the view that there would be no prophet after the Holy Prophet (peace of Allah be on him and His choicest blessings) and that the above view is a purely hypothetic one. It must be primarily borne in mind in this connection, that the expression and language employed by Hazrat Mulla Qari are so clear and conclusive, that it is incomprehensible to attribute to him a duality of opinion and belief, without a decisive supporting evidence.

The truth of the matter is that his personal belief was identical with his above-quoted opinion, as would be evident from the content-matter of the words he has prefixed to the above

observation. The full text of his statement is as under:

قلت و مع هذا لـوعاش ابراهيم و صار نبيـاً لكان من اتبـاعه ـ

فلا يناقض قوله تعالى خاتم النبيين - الخ

> "I say (the words "I say" are noteworthy) that inspite of all this had Ibrahim lived and become a prophet he would be of the followers of the Holy Prophet. It does not contradict the Divine word 'Khatamannabiyyeen which means that there shall not be a prophet abrogating his law nor one who was not of his followers".

Who would now dispute the personal belief of Hazrat Mulla Ali Qari in face of his own affirmation?

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Assuming, however, that Hazrat Mullah Ali Qari's above view was a purely hypothetical one, our afore-mentioned argument remains unaffected. For, here the personal belief of Hazrat Mulla Ali Qari, in respect of the actual advent of a prophet, is not the point at issue; what is really germane to the matter is his interpretation of the Hadis لوعاش ابراهيم لكان صديقا نبيا and his views of a non-law-giving disciple-prophet in face of the verse about the appearance خاتم النبيين In other words, here the point at issue is not the advent or non-appearance of a prophet but of the possibility or impossibility of such an eventuality. In this respect the above-quoted observation of Hazrat Mulla Ali Qari is so manifestly clear and self-evident that it is hardly susceptible of any explanatian other than the obvious one. He has in plain words observed that if according to the Holy Prophet's tradition لو عاش ابراهيم لكان صديقا نبيا Ibrahim had become a prophet, it would have in no way constituted a breach of the verse خاتم النبيين For, in his opinion, the verse in question means no more than that there can be no law-giving nor an independent prophet after the Holy Apostle Muhammad (peace of Allah be on him and His choicest blessings) and not that there cannot come one who is both a non-law-giving prophet and a follower of the Holy Apostle Muhammad (peace of Allah be on him and His choicest blessings for ever and evermore).

Supposing, however, that Hazrat Mulla Ali Qari held the personal belief that there would appear no prophet after the Holy Apostle (peace of Allah be on him an His choicest blessings), it would in no way materially affect our argument: for, in his elucidation of the Hadis" لوعاش ابراهيم لكان صديقا نبيا he affirms the possibility of the emergence of a non-law-giving subordinate prophet among the followers of the Faith, notwithstanding the verse خاتم النبيين Obviously, the point at issue here is the possibility of the phenomena and not the actual incidence of the phenomena which is altogether a separate issue. I strongly hope our readers will appreciate this vital difference and aviod the traps laid in their way by some clever twisters and the doubts raised by superficial observors. They would be well-advised in observing this basic appreciation in regard to the views of other Divines whose observations are likewise subject to misinterpretations by self-seekers. The other tradition that I would like to quote here carries a well-known statement of the Holy Prophet (peace of Allah be on him and His choicest blessings for evermore) made in respect of Hazrat Abu Bakr (May Allah be pleased with him). Says our Master, the Holy Prophet Muhammad (peace of Allah be on him and His choicest blessings for ever and evermore):

ابوبكر افضل هذه الامة الا ان يكون نبى

'Abu Bakr is the best of this people except that there should rise a prophet".

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And again he says:

ابوبكر خيرالناس الا ان يكون نبى

"Abu Bakr is the best of people except that there be a prophet".

Both the above-quoted traditions have identical meaning and occur in three different works on Hadis and are too clear to need any elaboration. According to these, the Holy Prophet (peace of Allah be on him and His choicest blessings) is reported to have praised Hazrat Abu Bakr as the foremost figure in Islam, except, in case, a prophet appreared at a later stage, for,

a Prophet is in any case higher in status to a non-prophet. These traditions are clear in their wordings and self-evident in their meaning and admit of no dispute. Besides, these are not of our making and have been widely known and accepted in the Muslim world for hundreds of years. They have been handed down by two top-Divines of Islam—Imam Munavi and Imam Suyuti. Their above rendering into English by us has been scrupulously done, in strict accord to the rules of Arabic grammar, which can be readily checked up by any scholar of Arabic. Had, however, the word نبی been used in the form نبیاً in that case the meaning of course would be:

"Abu Bakr is the best of the people except if he becomes a prophet (at a later date"). In this case the entire construction would become as senseless, for, it is evident that Hazrat Abu Bakr would still retain his position of pre-eminence. Thus the interjectory الا 'except' would become not only redundant but incorrect. To cut it short, as we have already explained (and the authenticity of our qnotations can be verified by a reference to the original works), the word نبی and not نبیا has been used in the tradition under discussion. Its correct interpretation is as under :

> "Abu Bakr is the best among this people except that a prophet appears later".

This tradition speaks for itself. But every call is wasted on deaf ears when a people heed not the call. How can one make a person hear who is not disposed to listen and how can one make one understand when he is not willing to understand? In how aggreieved a tone says the Holy Book :

افلا یتدبرون القران ام علی قلوب اقفالها ـ فاناللهوانااليهراجعون

> "Do they not reflect over the Quran or have they locks over their ears" ?

Now I will quote a tradition of the Holy Prophet (peace of Allah be on him and His choicest blessings) which relates to the different periods of Islamic history ; therein the Holy Pro-

phet has elaborated that as Islam started with prophethood which was followed by the Khilafat based on the Prophetic standard of values, so shall in the latter days of Islam, re-emerge Khilafat, likewise based on the prophetic standard of values, with however a long period intervening between the two cycles. Says the Holy prophet (peace of Allah be on him and His choicest blessings) :

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تكون النبوة فيكم ماشاءالله ان تكون ثم يرفعها الله تعالى ثم تكون خلافة على منهاج النبوة ماشاءالله ان تكون ثم يرفعها الله تعالى ثم تكون ملكا عاضا فتكون ما شاء الله ان تكون ثم يرفعها الله تعالى ثم تكون ملكا جبرية فتكون ماشاءالله ان تكون ثم يرفعها الله تعالى ـ ثم تكون خلافة على منهاج النبوة ثم سكت

> "Prophetic period will remain with you as long as Allah wills that it remain ; then Allah the Supreme will lift it : then will emerge a Khalifat based on the prophetic standard of values and remain as long as Allah wills ; then Allah will lift it ; then will start tyranical monarchy and remain so long as Allah wills that it remain : then Allah will lift it ; then will start absolute monarchy and remain so long as Allah wills that it remain ; then Allah will lift it ; then will emerge the Khilafat based on the prophetic standard of values."[10]

This tradition of exquisite beauty is an interesting and complete epitome of undulating history of Islam. Our Holy Master Muhammad (peace of Allah be on him and His choicest blessings) has used choice language describing the whole story in a nutshell, covering, in a graphic manner, every epoch of the Muslim era. He places foremost the period of prophethood which is, so to say the pivotal point of the entire organism ; it is succeeded by the Khilafat not the commonly understood

Khilafat when at times even tyrants shared the honorific *title* but Khilafat which had its roots in the standard of values defined and determined Prophethood.....a Khilafat that succeeds a true Prophet under Divine direction for the implementation of the scheme laid down by the presiding Prophet of the dispensation. In a manner of speaking the Khilafat of this pattern is a complementary adjunct of prophethood as was the Khilafat of Hazrat Abu Bakr, Hazrat Omar, Hazrat Osman and Hazrat Ali (Allah be pleased with them all) in succession to our Holy Prophet Muhammad (peace of Allah be on him and His choicest blessings for ever and evermore). This term, says the Holy Prophet, shall be followed by that of tyrannical imperialism.....a period of hacking and harrying. This description is exactly applicable to the period which begins with the martyrdom of Hazrat Imam Hussain (Allah be pleased with him) and heartless persecution of other members of the Prophet's family. Also Hazrat Abu Bakr's worthy grandson Hazrat Abdullah Bin Zubeir fell a martyr during these days. It was during these days when the fiery sword of Hujjaj bin Yusuf played havoc with the lives of thousands of innocent Muslims. This period undoubtedly presents a true spectacle of the tyrannical imperialism foretold by our Holy Master (peace of Allah be on him and His choicest blessings ever and evermore); bloodsmeared fangs of the savage beasts were no doubt then engaged, in tearing the righteous from limb to limb. The Hadis under review then makes mention of the period of absolute monarchy.....an imperialism which, though not as tyrannical as its preceding epoch but, nevertheless far removed from the Islamic conception of pupular government and to all intents and purposes a despotic and oppressive rule.....when monarchs held power not delegated to them through a people's referendum but acquired by them through brute force or as heirs in lineal succession. This period of Islam is spread over hundreds of years and though was not as that of Yazid bin Muaviya and Hujjaj bin Yusuf, was nevertheless, on the whole, a despotic and oppressive one during the course of which the conception of Islamic standards of administration was totally non-existent. This, observes

the Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore) will be followed by the re-emergence of Khilafat with its foundation firmly laid on the Prophetic conception of moral values. In other words, Allah the High, will then raise a servant of the threshold of the Holy Prophet Muhammad (peace of Allah be on him and His choicest blessings) with the honorific insignia of reflex-prophethood and shall, through him, initiate the era of true Islamic Khalifa.

This tradition is self-evident in that besides its panoramic beauty, it declares in clear, plain and unambiguous words, that as Islam began with the *Khilafat* founded on the prophethood bastion, so shall it re-emerge in the latter days through a similarly constituted *Khilafat*. Its significance unfolds itself in the appointment of a servant of the Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore) as a reflex-prophet in whose footsteps shall rise the second cycle of *Khilafat*. According to the narrator of this tradition, after making this observation, the Holy Prophet became silent. It was a very significant pause indeed, in that, it hinted that, with the commencement of this second cycle of *Khilafat* the old order will end bringing in the new. This re-naissance has found its emergence, by the grace of God, with the appearance of the Founder of the Ahmadiyya Movement. In *Mishkat*, the famous work on Hadis, the following words occur in between the lines of the above-quoted tradition :

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الظاهران المراد به زمن عيسى والمهدى

"Evidently, this, in truth, means the Khilafat of the period of Isa and Mahdi".

This is the testimony of those whose childern are today bent on destroying us root and branch. May Allah guide them aright :

A point may arise here that, according to some people, the above reference to the second cycle of Khilafat is applicable to the term of Hazrat Omar bin Abdul Aziz of the Ummayyad dynasty. That would indeed be too far-fetched an interpretation, for the Khilafat based on prophetic values presumes the existence of an approp-

riate organisation and implies a regular epoch in terms of time. The Khilafat of Hazrat Omar bin Abdul Aziz was confined to one individual's term which again was too short-lived (lasting a little over two years) to have been the subject of the Holy Prophet's (peace of Allah be on him and His choicest blessings for ever and evermore) prediction of a cycle of renaissance on the pattern of the early Khilafat of the Holy companions. It is known to all students of history that the Khilafat of Hazrat Omar bin Abdul Aziz was sandwiched between tyrannnical imperialism and oppressive rule and not an independent epoch. Oppressive despotism long continued after the brief rule of Hazrat Omar bin Abdul Aziz. The tradition under discussion foretells of the emergence of the second cycle of Khilafat after the expiry of the term of oppressive despotic rule. Clearly therefore the Khilafat of Hazrat Omar bin Abdul Aziz could not have been the subject of the prophecy.

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Besides the last words of the tradition "then the Prophet was silent", definitely indicate that the reference here was to the cycle of Khilafat which was destined to initiate a new chapter in the history of Islam, by the foundation of new revolutionary epoch. The Khilafat of Hazrat Omar bin Abdul Aziz is in no way a milestone on the road to a new era. From whatever angle we examine the subject, it would be sheer obstinacy to force this Hadis on the Khilafat of Hazrat Omar bin Abdul Aziz. Those who insist on taking this line are victims of a grave error of judgement. In brief, the Hadis under reference holds ont to the Muslims, the promise of a full-fledged Khilafat based on the prophetic standard, and it presumes the advent of a subordinate reflex-prophet to lay the foundations of its edifice.

A section of the people, little used to serious thought but quick in wanton criticims, are inclined to point out that since the hadis, in its reference to the emergence of Khilafat in the latter days, makes no mention of a prophet, therefore it is wrong to build upon it a case for the appearance of a prophet. This is a very thin argument indeed. For, it is readily comprehended that when the very words of the hadis. (i.e., Khilafat founded on the Prophetic bastion) comprise both the elements Khilafat and prophethood, in other words, mean Khilafat that follows or succeeds prophethood' : a separate reference to pro-

phethood is hardly called for. Khilafat, it must be understood, is a complementary addenda to prophethood and clearly justifies the presumption that one must succeed the other; the logical conclusion being that there is no Khilafat without prophethood preceding it immediately. Besides, it appears that our opponents have not cared to take into account the basic factor in this controversy, namely that the Promised Messiah (peace of Allah be on him), Founder of the Ahmadiyya movement does not claim an independent prophethood; on the contrary he claims reflex-prophethood which is a part and a reflection of the original prophethood of the Holy Apostle Muhammad (peace of Allah be on him and His choicest blessings for ever and evermore). It will be readily appreciated on all hands that, under the circumstances, a separate mention of the appearance of a prophet was not called for in the hadis under reference. An apt illustration of it may well be pointed out in the Sura Juma of the Holy Quran. Says the Book of Allah:

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هوالذی بعث فی الامین رسولا منهم.....وآخرین منهم لما یلحقوا بهم

> "Allah raised a prophet among the illiterate (the Arabs), a Messenger from among them,..... and among a latter people from among them, who have not yet joined them".[12]

Herein the latter people have been simply treated upon a par with the early companions of the Holy Prophet whose appearance from among them has been clearly hinted at, impliedly in the form of a similitude. In an exactly identical manner, in reference to the latter epoch of Islam, the tradition in hand, omits the mention of prophethood in word only, sufficing with a hint implied in its reference to khilafat founded on the bastion of prophethood, so that the attention of the people may be drawn, as in the above-mentioned Quranic verse, to the subtle truth that the prophet of latter days is not an independent office-bearer but a servant, disciple and a reflection of the Holy Prophet Muhammad (peace of Allah be on him and His choicest blessings ever and evermore); for, after the advent of the Seal of Prophets there is no room for another in the realm of faith. Truly, henceforth, it is through and through the era of Muhammad, the Messenger of Allah and whosoever comes after him,

even though he attained to the excellency of prophethood, even so, he shall be a tributory, a servant, and a reflector of Muhammad the Apostle of Allah, and shall, as such, receive of his light and not have an independent entity. How beautiful, bright, pleasing and attractive to the eye appears the full moon. It but reflects and radiates the rays of the sun and is not an independent source of light. Pointing to the same truth, says the Promised Messiah, in the course of his expression of his love and devotion to his Master Hazrat Muhammad, the Chosen (peace of Allah be on him and His choicest blessings for ever and evermore);

Indeed I am sold,
Entirely,
On this light :
Wholly, and completely,
Am I devoted to it :
In my mind, in this respect,
There are no reservations !
He alone is the one
That counts ; while I,
In myself, amount,
Absolutely, to nothing :
This alone is the basic
Truth ; this alone
The final verdict ! [13]

In short, this hadis hints at the appearance of a reflex-prophet from among the devotees of the Holy Prophet (peace of Allah be on him and His blessings for ever and evermore), in the latter days, and the re-establishment of Khilafat, inspired by the prophetic standard of moral values, in his feet. Here a veiled reference to the emergence of a prophetic term is intended to imply that the prophethood immediately preceding the emergence of this second cycle of spiritual Khilafat is a reflection and a part of the original prophethood of the Holy Prophet (peace of Allah be on him and His choicest blessings for ever and evermore) and neither independent nor self-sustained. It is a great pity however that, owing to lack of insight, people are inclined to ignore these truths, paying scant attention to

the subtle realities embedded therein.

Now I come to a tradition which explicitly terms the coming Messiah a prophet. Our Master the Holy Prophet has bestowed on him this title. Says the Hadis :

عن ابی هریرة قال قال رسول الله صلی الله علیه وسلم لیس بینی و بینـه نبی یعنی و انـه نازل فاذا رأیتموه فاعرفوه - رجل مربوع الی الحمـرة والبیـاض ـ فیقـاتل النـاس علی الاسلام فیـدق الصلیب و یقتل الخنزیر و یضع الجزیة

"From Abu Huraira 'He said the Prophet of Allah (peace of Allah be on him and His blessings) said "There is no prophet between me and him i.e. Isa, and he will verily descend and, therefore, as you see him, accept him ; he is a middle-statured man of reddish fair complexion.....He will then fight the people for Islam and then break the cross and kill the swine and remit Jazia".

The above tradition is too clearly-worded to need any elaboration and expostulation; for our Lord the Holy Prophet (peace of Allah be on him and His choicest blessings) has been pleased to term the coming Messiah a prophet, in his own blessed words.

Lest, in the light of the erroneous conception of the verse the term '*prophet*' used in reference to the coming Messiah, be misunderstood to have been employed in a loose and non-technical sense, simply to invest it with a wider significance, the Holy Prophet avoided the usual tenure and tone of conversation and used the following words which contain a world of wisdom :

لیس بینی و بینه نبی

"There is between me and him no prophet".

This form of speech which is in a class by itself, decidedly intended to point out that "the coming Messiah was not to be treated as a titular prophet in a non-technical sense but, in so far as the fact of prophethood is concerned (and not its category or

order of precedence) he is as much a prophet of God as I am". How marvellous is the speech of our Holy Prophet—every word of it is a veritable treasure of wisdom and truth. It deserves to be seriously considered that if he had simply said that the coming Messiah would be a prophet, the mis-conception that has risen in this respect, would have confounded many a doubting mind leading him to regard the use of the term in a non-technical sense and not in the real sense of the term prophethood. But by making this profound observation "there is no prophet between him and me" the Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore) confirmed the fact that "the coming Messiah was as much a prophet of God as am I and though he is my servant, my disciple and my reflection nonetheless, he undoubtedly is a prophet. For, I stand on one end of the dispensation and he stands at the other end and there is no prophet in between". This tradition is so manifestly clear that no open-minded person will have any hesitation in accepting it without the least shadow of a doubt.

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Besides, the observation "there is no prophet between me and him" warns against accepting any claimant to prophethood as genuine before the advent of the Promised Messiah, as "there is no prophet between him and me". It is a double-edged weapon; on the one hand it confirms the *bonafides* of the Promised Messiah and on the other warns the Muslims against claimants rising before his appearance, condemning them as anti-Christ and false.

There may be a tendency in some minds, to apply this hadis to the Messiah of Nazareth (peace of Allah be on him). It would be sheer insanity to do so, for, the Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore) says : انه نازل "verily he is coming".

In the face of this clear and definite observation, no person, in his senses, would connect it with the Messiah of Nazareth. Moreover, the further observation in this context "he will fight the people for Islam" shows that the coming Messiah will appear in the Islamic dispensation, at a time when Islam will be exposed to the attacks of other faiths and he will then fight other religions in support of

Islam; and again the words "He will break the cross" *i.e.* this Divine reformer will appear at a time when the religion of cross will have reached the summit of its glory and he will then shatter the Christian doctrine to shreds; these furnish the additional testimony that here the references are in respect to the coming Messiah of the Muhammdan dispensation and not to the *past* Messiah of the Mosaic dispensation. We will strongly urge upon our friends to coolly deliberate the two statements, of our Master the Holy Prophet (peace of Allah be on him and His choicest blessings), firstly that he is verily *coming* (*i.e.* shall appear at a future date), in other words this announcement does not relate to the Messiah of the Mosaic dispensation who *has been*, but to the Messiah of the Muhammadan dispensation *who will be coming at a later date:* and secondly his pronouncement " there is no prophet between him and me".

In the face of these two decisive and convincing expositions, it would be sheer pigheadedness to question the verdict of our Master and Guide, Muhammad the Chosen (Allah bless him ever and evermore), about the coming Messiah being a prophet of Allah, in the true sense of the term: and that he has not been given this title in a general and non-techical sense, simply to impart a wider meaning to the termbut is a prophet, true and worthy, about whom it can be claimed that there is not one bearing that insignia between him and the Holy Prophet (peace of Allah be on him and His choicest blessings evermore).

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Briefly speaking three facts emerge from the above hadis of Abu Daood.

(1) The Messiah of the Muhammadan dispensation, is, according to the observation of the Holy Prophet, an apostle of Allah, detailed to the Last tip-end for the protection of the Muslim people as does our Master the Holy Prophet (peace of Allah be on him and His choicest blessings over and evermore) grace the first tip.

(2) Appearance of a prophet, to serve Islam in the light of the observation "He will fight the people for Islam" is not derogatory to the verse خاتم النبيين for, in that capacity, he is a spiritual heir to the Holy Prophet (peace of Allah be on him and

His choicest blessings ever and evermore) and is a part of him; that is why the Holy Prophet calls him a prophet notwithstanding the verse خاتم النبيين

(3) Every claimant to prophethood, during the period intervening between the Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore), is to be rejected as impostor, for, the period of فيج اعوج has been reserved for false prophets from eternity.

The above tradition of Abu Daood finds support in a similar tradition occuring in *Sahih Muslim*, in the course of which, the Holy Prophet (peace of Allah be on hlm and His choicest blessings ever and evermore) used the term prophet, no less than four times, in reference to the coming Messiah. Said the Holy Prophet (peace of Allah be on him and His choicest blessings for ever and evermore):

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و يحصر نبی الله عيسى واصحابه ــ فيرغب نبی الله عيسى واصحابه ــ ثم يهبط نبی الله عيسى و اصحابه ــ فيرغب نبی الله عيسى و اصحابه الى الله

> "Isa the Prophet of Allah and his companions will be beseiged...then Isa and the Prophet of Allah and his companions will turn to Allah.....then Isa the Prophet of Allah and his companions will invade the camps of the enemy ..... again Isa the Prophet of Allah and his companions will turn to Allah....."

In this lengthy tradition which need not be quoted here in full, because of limited space (which definitely relates to the troublous times of latter days and the coming Messiah as a reference to the original text will convince), the Holy Prophet (peace of Allah be on him and His choicest blessings) has mentioned the Promised Messiah four times as the Prophet of Allah. This form of speech is as uncommon as that of the tradition of Abu Daood. It purports clearly to warn that "I

am the last Prophet and there is no such prophet after me as would be independent of my grace or repealed my law; but that since the coming Messiah is a spiritual heir to me and my reflection, his advent does not breach the seal of prophethood, since he receives grace from out of my bounty and his prophethood is but an extension of my original prophethood. Therefore doubt him not nor his prophethood, for the offshoot is not apart from the tree and the shadow is not independent of the substance". It was with this object that he called the coming Messiah a prophet, no less than four times, in the course of a single observation. Undoubtedly such speech is not without its significance, its import being a forewarning against the misapprehensions that were likely to arise at a later date, lest the followers of the Faith hesitate. It is clear that there was otherwise no occasion for this repetition of the term Prophet in respect of the Promised Messiah on four occasions in the course of a single sentence. The Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore) has never made a similar reference in respect of any other prophet on any occasion.

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Now I will take up a tradition which our opponents are rather nastily fond of quoting in support of their views, but which as I will presently show, in fact confirms our case. For all the evidence that can be adduced from this hadis, supports at best the conclusion that the door to legislative prophethood is closed after the Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore) and that the door to non-legislative and subordinate prophethood shall remain wide open till eternity. The Holy Prophet (peace of Allah be on him and His choicest blessings) says:

لم يبق من النبوة الا المبشرات قالوا و ما المبشرات قال الرؤيا الصالحة

"Naught remains of prophethood but *Mubashshirat*".
'What is meant by *Mubashishrat*", they asked.
He said, "True visions".

An elaboration of this hadis is to be found in another tradition. It is as under:-

"Verily the Holy Prophet (peace of Allah be on him and His choicest blessings) had his head tightly wrapped because of illness of which he died subsequently, and he lifted the curtain while the people stood lined up for prayer behind Abu Bakr and he (the Prophet) said, "O ye people verily there is naught left of prophethood except Mubashshirat (true dreams)".

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This tradition is put forth by our opponents as barring the door to prophethood of every description after the Holy Prophet (peace of Allah be on him and His choicest blessings every and evermore) and it is argued that now all that a Musalman may be eligible to have is a true dream, as a rare gift. This conclusion is not borne out by the tradition which, a little deliberation will show, only reinforces our interpretation, namely that independent and legislative categories of prophethood have ended with the Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore) but that the door to subordinate or reflex-prophethood is still open, through allegiance and devotion to the Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore) and that it shall stand ajar till the world lasts.

In respect of this hadis, it is of utmost importance to note at the very outset, that the observations it carries were made by the Holy Prophet (peace of Allah be on him and His choicest blessings for ever and evermore) at a time when he was ath is death-bed and had a feeling of imminent separation from his dear comrades. At such a moment one is naturally moved to lighten the feeling of bereavement and by way of consolation impress the connection that will continue to bind him to those he will be leaving behind. It is evident that the Holy Prophet's (peace of Allah be on his and His choicest blessins ever and evermore) relationship with his companions was that of law-giving prophet. In this context the content-meaning of the Holy Prophet's observation would naturally be considered as specifically limited to legislative prophethood and not to prophethood in general. In other words, he said "O my dear comrades, I am now

about to depart from you. With my death ends the legislative word of God that was being revealed through me. But lose not heart, keep looking to Him. He will not neglect you but will reveal Himself to the believers through *basharat* and happy dreams". This was a particular type of speech related to a particular occasion on the eve of his death, and in reference to his particular prophethood. He intended to point out to a particular period which was to immediately follow his death and not to a timeless future. This is pecisely the sense that leading Divines of Islam have attributed to this tradition. Allama Ibne Hajar (died in 852 A.H.) who is respected as an authority (Imam) on hadis, says in the course of commentary on the tradition under reference ;-

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> "The prophethood under reference here is his (the-Holy Prophet's) particular prophethood and it means that naught will remain of his particular prophethood except mubashshirat (true visions).

Accordingly our view of this tradition is that the Holy prophet (Allah 's blessings be on him) had in mind his particular Prophethood when he made the observation; this meaning is not only borne out by the context of the hadis but is also shared by the preceding Divines. And it relates to the period following his death, the imminence of which impelled him to give his companions the consolation that the mercy of God would reveal itself to them in the form of happy visions, even though he himself may no longer be in their midst. Since there was no question of a prophet arising soon after the death of the Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore), he confined his interpretation of Mubashshirat to good dreams only, as the time indeed called for little else.

It must be borne in mind in this connection, that it was in the fitness of things that during the life-time of the Holy Prophet (peace of Allah be on him and His choicest blessings) and even for some time after his demise, revelation could not

be on an extensive scale lest there should be a mix-up with the basic Quranic revelation in progress during the period. It was precisely in view of this consideration that he confined the extent of mubashshirat during his times to mere good dreams. Allama Ibne Hajar says in his notes on this subject:

"The secret underlying the scarcity of general revelation during his own time and its abundance after him was that Allah decreed security for the former against mix-up".

It is an excellent and a most agreeable exposition that should be acceptable to every open-minded person who cares to ponder over the full context of the tradition. It will be clear to him that the observations made by the Holy Prophet (peace of Allah be on him and His choicest blessings ever aud evermore) refer to his own period of time and the limitation of mubashshirat only to true dreams applied to the same period and was not meant in a general sense. If, however, the limited meaning of the tradition is eonsidered to be of general application, it makes little difference as a multiplicity of cogent interpretations is a well-recognized principle. As we have stated in the course of our introductory remarks, prophethood is classified in three categories:

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Firstly, law-bearing prophethood which introduces a new code such as the one granted to our Master the Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore).

Secondly, the prophethood which is independent though unaccompanied by any new law and is a gift independent of a former prophet's channel; the recipient of such prophethood obtains the favour directly without owing allegiance to or being disciple of a preceding prophet. Such prophethood is self-sustained and is not dependent on any other prophet and is a direct gift, such as the prophethood of Hazrat David and Hazrat Isa.

Thirdly, there is the reflex-prophethood which is unaccompanied by any new law. The recipient of this category of prophethood does not obtain the favour independently; it is, in fact, a

reflection and a shadow of the preceding or current legislative prophethood, is dependent thereon and is devoted to its service, such as was decreed for the Promised Messiah, appointed to come after the Holy Prophet (peace of Allah be on him and His choicest blessings for ever and evermore). If, therefore, the term mubashshirat is taken in a general sense, the purport of the tradition under discussion would crystalize in the postulate that while there shall not be a law-giving prophet after the Holy Prophet (peace of Allah be on him and His choicest), a proyhet blessings), a prophet gifted with mubashshirat and munzarat may come as a disciple and devotee of the Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore).

The truth of the matter is that mubashshirat and muzarat (munzarat are a necessary comitant of mubashshirat) are no ordinary gift; when one receives these in the fullness of perfection, both as qualitatively as well as quantitatively, he is designated as prophet. We agree that on a lower level the gift is granted to all the believers, more or less. But as the possessor of one rupee cannot be called wealthy, a recipient of an ordinary portion of munzarat and mubashshirat cannot be called a prophet. Only one who receives the gift in an extra-ordinary measure and to the degree of perfectness deserves the title. Really the difference between the two is one of degree and extent, mubashshirat and munzarat being synonymous with prophethood. Says the Holy Quran on this subject:

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> "We send not Our messengers but as recipients of mubashshirat and munzarat, whoso therefore believe and reform shall neither fear nor grieve".

The above Quranic verse makes it clear in no uncertain terms, that in so far as their content-matter is concerned, mubashshiraft and munzarat are indentical with prophethood and bearing a new law or being recipient of prophethood independently are mere peripherical quantities which some prophets hold as additional qualifications and some do not. The Founder of the Ahmadiyya Movement, the Promised Messiah observes in this connection :—

"This misfortune is due to the error that the true meaning of the term prophet has not been probed. Nabi simply means one who receives intelligence from God through revelation and is favoured with the gift of Divine speech and address. It is not necessary that he should also bring a law nor that he should not be the follower of a law-giving prophet".

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He again says: 'As the Mujjadad Sahib Sirhindi observes in his Maktubat (letters) that though there are among this Ummat some (people) who have been honoured with the word of God and His address and such ones shall continue to be till the doomsday, but only such a one as is graced with Divine word and address in exceeding generous measure and is given intelligence of hiddden things in abundance, is designated as prophet".

"Even if therefore the tradition under discussion is taken in a general sense, it will simply resolve itself into one basic concept that there can be no law-giving prophet in future and that only subordinate non-law-bearing prophet may appear with a prophet-hood confined to only mubashshirat and munzarat.

In connection with this tradition, it must be borne in mind that this specific meaning of the term mubashshirat relates only to the mass of Muslims. It does not at all mean that the only portion that has been allocated to this, the best people, oonsists of mere dreams (the personal testimony of saints and reformers who grace the pages of Islamic history is a confirmatory proof) and that there shall not be one such as receives of revelation. Imam Abdul Hasan says in his commentary on Ibne Maja :—

'True dreams are meant here in reference to the mass of Muslims and revelation and Divine word are still there for the righteous (the saints) (Sharah Sunan-e-Ibne Maja edited by Imam Abul Hasan, page 448).

In short, the hadis under discussion refers to the particular prophethood of the Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore) and does not apply to

prophethood in general. Even if it is differently construed, it does not negate prophethood in principle and is applicable only to law-bearing and independent prophethood; the purport of the tradition being that the advent of the Holy Prophet (peace of Allah be on him and His choicest blessings) bars the door to law-bearing and independent prophethood and does not so bar the door to mubashshirat and munzarat as this is but a reflection of his own prophethood and not an original gift nor independent of him.

Besides, the above tradition contains a subtle reference to the coming of the Promised Messiah in the latter days. To elaborate this point, suffice it to say, that, as our readers are aware, Hazrat Isa was gifted with Injil which literally means *Basharat* (vide Aqrabul Mawarid). In other words, the non-law-bearing prophethood of Hazrat Isa was termed Basharat by God : the Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore) in his observation under discussion, in a subtle manner pointed out that while he was about to depart, the people should remain on the look-out for a Messiah bearing mubashshirat like the Mosaic Messiah bearing the Injil (basharat), this Muhammadan Messiah being a follower in his steps and a recipient of his (the Prophet's) light. What a beautiful expression that fell from the august lips of our Master, the Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore). In other words he repeated the prophecy relating to the Promised Messiah, namely that as the Messiah of Nazareth who was gifted with Injil (basharat) to serve the Mosaic dispensation, so shall in the latter days come a Mohammadan Messiah with a like *basharat* to serve the Quranic law. In brief in his explanation of the term مبشرات (mubashshirat) the Holy Prophet (peace of Allah be on him and His choicest blessings ever and evermore) limited its operation to 'true dreams' in relation to the immediate period of time so that no other revelation gets mixed up with the Quranic revelations, but for the distant period of time, in this one expression, he implied a reference to the appearance of the Promised Messiah. Would that our opponents gave up their superficial observations and pondered over these profound truths in which the Quran and Hadis abound !

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Islam's Contribution to the Intellectual Development of Mankind.

Syed A. Quddus M.A. B.Sc.

Our present day History which has been written by the Europeans or by their stooges and which is taught in our schools and universities has little or nothing to say about the invaluable contributions made by the servants of the Arabian Prophet (God's choicest blessings be on him) to enhance the progress of mankind. When a more curious student of history embarks on his research and turns the pages of history written by a few impartial and honest seekers after truth, he stands appalled at a time when they could not even imagine of the modern laboratories and other facilities that are today available to our scientists.

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It is a well-known fact that within fifty years after the Holy Prophet (God's blessings be on him) one half of the known world was conquered by his servants. The time was now ripe for them to perform miracles out of the knowledge derived from the Quran. The more they meditated over the oceans of knowledge contained in the Quran, the more they were able to see how this knowledge could be applied to mathematics and science, to poetry and oratory, to judicial astrology and philosophy. The teachings of their Master (God's blessings be on him) in this regard were :—

(i) the ink of the scholar is more holy than the blood of the martyr,

(ii) seek knowledge unto China,

(iii) he who leaves his home in search of knowledge, walks in the path of God,

(iv) he who travels in quest of learning, is protected by angels and God shows him the way to paradise,

(v) one hour's meditation on the work of the Creator is better

than seventy years of prayer,

(vi) to listen to the instructions of science and learning for one hour is more meritorious than attending the funerals of a thousand martyrs, more meritorious than standing in prayer for a thousand nights,

(vii) he who honours the learned, honours me,

(viii) acquire knowledge because he who acquires it in the way of God performs an act of piety: who speaks of it, praises the Lord; who seeks it adores God; who dispenses instructions in it, bestows alms; and who imparts it to fitting objects, performs an act of devotion to God,

(ix) knowledge enables its possessor to distinguish what is forbidden from what it is not; it lights the way to Heaven; it is our friend in the desert, our society in solitude, our companion when bereft of friends: it guides us to happiness; it sustains us in misery; it is our ornament in the company of friends; an armour against our enemies. With knowledge, the servant of God rises to the heights of goodness and to a noble position, associates with sovereigns in this world, and attains to the perfectness of happiness in the next,

(x) the word of wisdom is a lost property of a Muslim, wherever he finds it, he has a better claim to it.

With these teachings before them they set out with indescribable zeal and enthusiasm to unravel the hidden laws of Nature of which there is no parallel in History. The three great Universities at Cordova, Baghdad and Cairo were established during the reign of the first six Abbasi Caliphs. Their fame as the centres of learning had reached the remote corners of the world. Seekers of knowledge flocked to them from various parts of the globe. Among them were also to be found students from Christian Europe. Gerbert, afterwards *Pope Sylvester II*, acquired his scholarship from Islamic teachers in the University of Cordova.

Mushsllah and Ahmad ibn Mohammad al—Nehavandi were famous astronomers. They lived in the reign of the Caliph Mansur. The

former who wrote several valuable treatises on the astrolable and the armillary sphere—and the nature and movements of celestial bodies, is even today called the Phoenix of his time, while the latter challenged the notions of both the Greeks and the Hindus by producing his astronomical table "Al-Mustamal". The great astronomers *Send ibn Ali*, *Yehya ibn Ali Mansur* and *Khalid-bin Abdul Malik* who flourished during the reign of Mamun-ar-Rashid, re-translated the 'Almagest' of Ptolemy and prepared the "Verified Tables". Their observations in connection with the equinoxes, the eclipses, the apparitions of the comets and other celestial phenomena were extremely important and added greatly to human knowledge.

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The "Siddhanta" of the Hindus was re-translated with notes and observations by *Mohammud ibn Musa* al — Khwarizmi under the orders of Mamun-Al-kindi who was throughly versed in the language of the Greeks wrote two hundred works on Arithmetic, Geometry, Philosophy, Meteorology, Optics and Medicine. Even today the Table of Abu-Mashar remains one of the chief sources of astronomical knowledge.

Muhammad, Ahmed and Hasan sons of Musa ibn Shakir who lived during the reign of Mamun and his two successors evaluated the mean movement of the Sun and of other astral bodies which completely agree with the latest discoveries of Europe. They determined the obliquity of the ecliptic, and for the first time marked the variations in the lunar altitudes. Their observations in respect of the procession of the equinoxes and the movements of the solar apogee (not known so far to the Greeks) were remarkably accurate. For the first time in the history of the world, these three brothers calculated the size of the earth from the measurement of a degree on the shore of the Red Sea. Exactly at this time the Christian Europe was asserting the flatness of the globe!

Abul Hasan invented the telescope which was used in the observatories of Maragha and Cairo with great success.

Al-Batani's Astronomical Tables, translated into Latin formed the groundwork of astronomy for many centuries in

Europe. He died in 930 A.D., six centuries before Newton was born. Few people know that he was the first to introduce the Sine and Co-sine in astronomical and trignometrical calculations.

Abdur Rahman Sufi was an eminent Physicist of his time. He is renowned for his work on the Photometry of the stars. Al-Kohi is remembered even today for his discoveries concerning the Summer Solstice and the Autumn Equinox. Abdul-Wafa (born 939 A.D.) introduced the Secant and the Tangent. He obtained "the equation of the centre and the eviction" which was explained by *Tycho Brahe* six centuries later. *Ibn Yunus* invented the pendulum and measured time by its oscillations. His work "Al-Hakimi" translated into several languages of the world including Chinese completely displaced the work of Claudius Ptolmy.

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Hasan ibn Haitham, corrupted by Europe as Alhazen, was the first to explain the phenomena of Atmospheric Refraction. He was a distinguished astronomer and optician of the eleventh century. Rinsor has translated his work on optics into Latin. He discovered that the refraction of light varies with the density of the atmosphere and that the density of the atmosphere varies with the height. He explained clearly and accurately how in consequence of this refraction, astral bodies are Sun before they are actually risen and after they have set. He explained the phenomenon of twilight as due to the effect of atmospheric refraction combined with the reflecting action of the air upon the course of the rays of light. His book the "Balance of Wisdom" contains the dynamical principles, relation between the weight of the atmosphere and its density, variations of the weights of material objects in a rare and in a dense atmosphere. He has discussed the submergence of floating bodies, the force with which they rise to the surface when immersed in light or heavy media, principles of gravitation and the relation between the velocities, spaces and times of falling bodies and capillary attraction which are generally attributed to Newton who was born six centuries after *Hasan ibn Haitham.*

The public library at Cairo at the time of Hasan contained

over two million books of which six thousand treated exclusively of Mathematics.

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Ullugh Beg, the grandson of Timur, was the Governor of Transoxiana. He made Samarqand the centre of scientific and literary activities. He was himself an astronomer of high repute. His tables complete the cycle of Arabian thought. Kepler who is now regarded as the founder of modern astronomy was born one hundred and fifty years after Ulugh Beg.

Every branch of higher mathematics is today indebted to the genius of Muslims. Algebra in its present form bears its traces to the Muslims. They discovered the equations of the second degree, developed the theory of the Quadratic Equations and the Binomial Theorem. They invented spherical trignometry, co-ordinated geometry and introduced the Sine, Co-Sine and the Tangent. Muslim professors at Bughdad and other places were teaching geography by using globes when Christian Europe believed in the flatness of the earth.

Modern Chemistry is the invention of the Muslims. Abu Musa Jabir (or Geber of Europe) is the father of this subject.

Ad-Damiri (or Aldemri) is the founder of Zoology.

Geology is also the invention of Muslims.

As regards medicine and surgery, modern Europe undoubtedly is indebted to the Arabs. They are the inventors of chemical pharmacy and are the first founders of "dispensaries". Public hospitals called "Dar ush-shifa" were found in every city and maintained by the state.

Abu Bakr *Mohammad ibn* Zakaria Al Razi, who flourished in the beginning of the tenth century was a great physician. He is the author of the "Hawi" or "Un Corpus Medical Fort Estime" as Sedillot has called it. His treatises on smallpox and measles have been consulted by the physicians of all nations. He introduced the use of "minoratives" invented the seton and discovered the nerve of the larynx. He wrote two hundred

medical works, some of which were published in Venice in 1510. He died in 928 A.D.

Ali ibn Abbas, fifty years after Razi, published a medical work of twenty volumes on the theory and practice of medicine. This was translated into Latin in 1227 and printed at Lyons in 1523 by Michæl Capella.

Ibn Zuhur (or Aven-Zoar as the Europeans call him) was the personal physician of the great Almoravide monarch of Africa. He joined the practice of medicine with surgery and was the first to conceive the idea of bron Chotomy.

Albucasis performed the most difficult surgical operations and is equal to the foremost surgeons of our time.

The glorious remains of the mosques, palaces, forts and oriential buildings in various parts of the world are a living proof of the superiorty of the Muslims in art and architecture over any other nation.

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Ornamental writing is a speciality of the Muslim art. Sometimes we see the whole of the Quran carved round doors and minarets as if the stone was wax in the hands of the builders. The claim that the Taj Mahal at Agra was the design and work of European Engineers was exploded in 1933, when it was established that its chief architect was Ahmad, a resident of Lahore who also was the builder of Moti Mosque. Company Bagh and other marvellous monuments of Dehli and Agra.

Letter from America

—II—

While war effort in Viet Nam has been intensified with resumption of air-bombing of strategic targets, the way to negotiated peace is assumed naively to be still open as efforts to bring the Hanoi leadership to a round-table talk continue through diplomatic channels. President Johnson has come up with warm support for an Asian development bank open as much for Red China to dip in its vaults for dollars as any other power - a wise and timely move to bring Peking to the dinner-table. Criticism of the Honolulu Declaration to fight to the finish is however mounting and draft-card burners are going strong with Republicans opening their guns on an unpopular war and large-scale spending the policies of Mr. Johnson involve. The head of the World Church Council added his voice to the chorus of denunciation when he said that he saw in the Viet Nam war a colour complexion and that he feared it will be interpreted in the East as the case of highly powerful White nation wiping out a small Asian nation.

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Military experts like General Gavin and diplomats like Kennan feel that escalation of war would seriously jeopardize prospects of peace. The controversy is of interest to us not only as it relates to a peace and war issue which, if handed purely with a view to pushing home the point that U.S. is too great a power to be tinkered with, could end up in a big conflagration threatening world peace; it is also important in offering a study of the workings of a modern democratic way of life centred around politics, power-politics, in effect, conducted at all levels in a heat-generating mood. Can such a system suit the genius of Islam where the personal responsibility of the individual to respect the motives of his fellow-beings and to refrain from open, harsh criticism of public policies with an intent to denigrating its authors, is strictly disfavoured and can hardly be organized into a party campaign on the lines permissible and considered legal and even essential in Western Domocratic societies.

The Smut Industry

The war in Viet Nam and the Civil Rights campaign are not the only problems of America. There are others equally important that are corrording the vitals of social life. There is, for instance, the Smut Industry.....a billion dollar roaring enterprize dealing in obsene literature and pornography. The evil is wide-spread—every newstand, with few exceptions, carries it: some even just thrive on the filth. A bill is likely to be introduced to create a commission to study the existing laws on obscenity, its effects on minors and its relationship to crime. A delicate task that the commission will be assigned is the definition of obscenity and pornography. Republican, Dominick V. Daniels who is sponsoring the legislation is aware of the difficulties and his bill must face a long drawn battle before it becomes law. Being "a believer in the American tradition of free speech and freedom of the Press, I am well aware of the dim line which exists between that which is obscene and that which is not", says Daniel. He had probably in mind a New York court decision in the police charge of obscenity against a young girl posing nude for pictures in open street. The judge opined that there was nothing obscene in the human body and dismissed the case.

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Co-ed. Problems

A yet bigger headache is the co-education system with its increasing problems that the education authorities view with increasing complacency but find parents and public as irritating sources, vexing their minds unnecessarily. The colleges in America of today are in mutiny, the younger generation is, before it is ready to take over, asserting itself in every cause, with girl-students screaming up the ladder with frenzied determination lending strength to the view held by some that the female of the species has more to put in by way of venom than its male counter-part and in most cases they are getting away with it. A 2½ million strong force can put a tremendous lot behind the punch and college girls just make that figure.

By and large they stand for all causes from civil rights to war in Viet Nam. But their major complaints are personal. They hate

restrictions on dressing dating, dancing, and drinking. A college dean said if parents were not at his neck, he would abolish all the restrictions. The girl students resent double standards of conduct on campus, boys may drink, girls will not. Again they feel their parents a-e not only out-moded but even hypocritical. A mother who smokes at home has no business to advise her daughter against the habit; another argument to duck regulations. Girls are demanding increased opportunity to meet boys in private rooms and apartments informally, off and on, in fact anywhere. They are even against resitrctions on sleeping outside campus. It is a simmering revolution and those who are expected to adjust the lid, want the lid taken off.

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"God is dead".

A wave of pessimism on utter helplessness pervades a section of juvenile penpushers including some U.S. theologians. At the depth of the theme which is seeking expression through books on the subject is the utter spiritual barrenness of Trinity-crested Christianity. The death of God idea is finding vocal advocates and its popularity among youngsters, has caused grave concern among responsible citizens who want to help "the mixed-up-kids" become out and out believers in this unbelieving age and have started Beef and Bible luncheons to elaborate the continuity of Divine action. There are no fees, no membership enlistments and no pins. The lunch is arranged on a rotatory basis on the second and fourth Thursday of every month, by the post clubs of Manhattan. The Yale club, the Lawyers club, the Bankers' club and the Wall Street club. At each lunch a chapter of the Bible is read, each member reading a verse or two and the discussion starts with a slant towards an emphasis on the "living" God affirmation. There are some 700 similar meal-time Bible discussion groups in the States with each member paying for his own meals. Members come from the high class segment of society.

Churchman backs Divorce - legalizing move

At a Press conference convened by the *ad hoc* committee of Catholic citizens to support Divorce Reform, Rev : Joseph D. Hasset,

Chairman of Fordham University Philosophy department advocated passage of a reform divorce law in New York State, on four new grounds (1) cruel and inhuman treatment, abandonment for two years, court sentence for a major crime and voluntary separation for more than two years. The existing law allows divorce only on the ground of adultery.

Alcoholism has its advocates

Half the deaths due to driving accidents in U.S.A. are caused by drinking and teenage drivers average the highest in a breakdown of figures. The anonymous alcoholics, a humanitarian society, help a helpless victim back to his back-bone, with great patience, tact and sober counsel. The society has ramifications all over the States and holds meetings every night, each member taking the oath "God grant me the serenity to accept the things I cannot change; courage to change the things I can and wisdom to know the difference. In a sense it is the A.A's battle-cry against alcoholism which has wrecked many homes, desolated many hopes and broken many hearts. But for the college boys, in fact for teenagers as a whole, in this continent, drinking is a sign of maturity and a status-symbol, while social reformers are deeply concerned about the increasing rate of alcoholism its attendant miseries and problems, Dr. William Dock, Professor of Medicine at the State University of New York Medical School, has come out with a highpowered compliment in favour of alcohol. In a highly dramatic statement he rivets attention on the new bonanza that he makes of the booze. He says, "Suppose a new drug was put on the market which when taken in recommended dozes was completely free from all effects, allergic reactions, blood cell damage and other hazards associated with nearly all our anti-biotics and sedatives. When taken in small dozes, the drug proved a superb tranquillizer; in larger dozes a good sedative and in even still larger dozes an effective anesthetic agent. Properly taken the drug improved ability to solve certain kinds of difficult problems in calculus, dilated the blood vessels, caused an increase in the body's excretion of water, gave one third the daily calories needed, increased the absorption of fats and gave better appetite to many sick persons". Such a drug, he says, is ethylalcohol.

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